The background of the entire page is a photograph of a sky at dawn or sunset. The sky is filled with clouds, illuminated from below with a warm, golden-yellow light. The bottom of the image shows the dark silhouettes of several trees against the bright horizon.

From Bondage To Freedom

THE DAWN OF A NEW DAY

BEHOLD YOUR GOD

God is not what men think He is. By most, He is seen as a destroying, punishing, vindictive God who vents His rage on those who do not obey Him. The God of the Old Testament is seen as a very different character from the Christ of the New Testament.

BEHOLD YOUR GOD presents a new and refreshing revelation of God as He really is, the Friend of sinners, and through Christ, the Saviour of all who come to Him in simple trust. He is shown to be the same loving, compassionate God in the Old Testament as Jesus reveals Him to be in the New Testament.

BEHOLD YOUR GOD has transformed the lives of many who have read it. Send to **DESTINY PRESS** for your copy and a general price list.

Other available titles are:

Justified by Faith
Revival and Reformation
Acceptable Confession
The Living and the Dead

The Destiny of a Movement
Christ's Coming Delayed—Why?
The Three Temples
Facing the Judgment

From Bondage To Freedom

by **F. T. WRIGHT**



For further information write or call:

PATHWAY PUBLISHERS

2757 CR 3590

Clarksville, AR 72830

479-754-3001

pathwaypub@yahoo.com

Revised Edition, First Printing
June, 1975. 10,000 copies.

Second Printing
December, 1982. 15,000 copies.

COVER PICTURE:

The rising sun at Palmwoods, Queensland, Australia, heralds the dawn of a new day. The darkness is disappearing, the clouds are tinted with colour, and the awakening world knows that the sun will soon appear in its splendour.

In like manner, those who have experienced God's living power—the gospel of Jesus Christ—know that the darkness has been dispelled and a great new day has begun. Freedom from sin has replaced bondage and despair, the believer has become a part of Christ's body, and every day is a happy fellowship with the new-found Deliverer. For those who experience it, this transition marks the great dividing point of the life. Nothing is ever the same again, for all things have truly become new.

Preface

This presentation is a development from what was originally a taperecording of a study given by the author in 1965. So blessed were the hearers, that they asked for the study to be put into print, but there was a reluctance to do this as it was felt that cold print could hardly do justice to such a living subject. It was felt that time should be allowed to pass to the point where the written version could be set forth with telling effectiveness.

However, it was finally agreed that an interim printing should be made directly from the taperecording with some editing to improve it. This was done and appeared under the title *From Bondage to Deliverance*.

In this form it was quite in demand and an excess of ten thousand copies have been printed over the years in English, with other editions appearing in German, Scandinavian and Zulu at least. Copies of these have even turned up inside the East European Communist countries.

As the existing copies in passing into circulation have exhausted the stocks but not the demand, it was decided that the time had come when the authentic written version should at last be produced, some ten years after the original taperecording was made as the basis of the earlier editions. A great deal of experience has been obtained in the presentation of the subject in the meantime, and the witness has been given in life after life of the certainty of the victory to be gained by all those who will faithfully apply the principles set forth herein. Without the least fear of overstocking, therefore, we have run this first such edition to ten thousand copies under a slightly revised title, *From Bondage to Freedom*.

The need which this paper is designed to meet is very great. Everywhere there are people who are hungering for the conquest over the power of sin. They do not want complicated arguments about the theory of religion, but they do need and want simple, practical revelations of *how* they can enter into the salvation offered.

Yet they are hampered in this search by many things. There is the power of preconceived opinions and ideas so that in the

very reading of a study like this, they are apt to see it in the colour of what they have thought before. Thus, while they think they agree with every word written, they are in fact seeing it as saying something other than it says. For this reason, we would encourage all to strive to understand what the publication is *actually* setting forth and not what they *think* it is setting forth. For this reason it is well to read it several times rather than but the once.

There are the many too who find, as all must do, that the surrender of the old man of sin calls for considerable sacrifice and this all too many are not prepared to make. How many one meets today who are positively alarmed by the way in which the world is going, who long for a reversal of the trend, but are not interested in *God's* way of doing it.

This is extremely disappointing to those who have tasted of God's way and know the freedom and the peace it brings. Therefore, we do pray that as you read this little production that it will find you as one of those who will give all, nothing withholding, that you may obtain the Pearl of great price.

From Bondage To Freedom



by F. T. WRIGHT



If a publication is produced without a purpose then it had better not be printed. This study is prepared with a purpose, and that purpose is to teach *how* to enter into a life of victory over the besetting problems which so persistently mar the life experience of mankind today.

It is *not* a study telling *what* you should be. There is little need for that for the average person, unless he is devoid of any ambition to be a better individual than he is, already knows what he wants to be and is striving toward the objective. If the reader is a member of any church with high ideals and standards, then the realization of *what* one should be is even more clear. Not only is the realization more clear, but the demand upon the person to achieve that ideal is even more pressing.

The problem is: *How* shall I achieve that which in my inmost consciousness I know to be right and which I desire above all else to achieve? That is the question, and there are countless thousands of people today who are pressed with this question and are seeking the answer to it.

If you are such a one, then this study is for you. It is written, not from the mere theorizing of one who, from an armchair, has speculated on a way to victory which appears to *his* mind to be the way, but by one who, having sought with intense earnestness to reach the highest ideals of Christian living, finally found the way itself of deliverance from the bondage of his own evil nature. Therefore, it is a tried and proven procedure which is presented here. Not only is it a tried and proven procedure, but it

is also the Scriptural procedure. Furthermore, it is a procedure which, when once presented to other like-struggling souls, has proved as effective in their experience as in that of the author of this publication.

It is in response to the insistent urging of those who, through following out *the way* as set forth in this publication, have found for themselves the solution to life's problem, that this study goes into print. It is the most earnest prayer of the author and all such that it will do for you what it has done for us.

PART ONE - THE PROBLEM

The whole world today knows that it is in deep problems for which men are searching with intensity of purpose for the solutions. But, there is only one place where the solutions can be found and that is in the Word of the Living God. There is good reason for this for, when the apostles Peter and John stood before their Jewish persecutors, they declared of Jesus Christ in these words: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Therefore, it is not to the psychologist, or the doctor, or the scientist, or the sociologist, or any such to whom we can go for the solution to these problems. There is but the one place, and that is to the Word of God wherein is revealed the saving power of Jesus Christ, and the way in which that saving power is to be ours personally and effectively.

In that word we have the thrilling witness of one who knew for himself the saving power of that word, and knowing it he declared, "For I am not ashamed of the gospel of Jesus Christ:" Romans 1:16.

There was a very good reason as to why he was not ashamed of the gospel of Jesus Christ, a reason which he was glad and quick to give. "For it is the power of God."

Think of all that Paul might have declared that gospel to be. He might have designated it a theory, an argument, good news, or such like. But he used none of these definitions. The gospel "is the *power* of God," he proclaimed. To Paul it was power, but not just any power. It is the power *of God*.

It is essential that right at the outset of this study we understand what the gospel really is. We would do well to ponder the might and majesty of that power. It is the power of God by which the heavens and the earth were spoken into existence. There is not the time or the space here to give some

of the astronomical facts and figures in regard to the immensity of space. Could we do that, then something of the tremendous power which is the power of God would begin to dawn upon our minds.

This same power by which the worlds were spoken into existence is the gospel. It is the power which formerly having been devoted to the work of calling the creation into existence is now devoted to our salvation. For, states the Word of God through Paul, "It is the power of God *unto salvation*."

The text does not specifically say from what the gospel is to save us. But is there any need to say this? Already in the Scriptures it has been made very clear. When the angel of the Lord came to Joseph, the husband of Mary, the mother of Jesus, to announce the coming birth, he said, "And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people *from* their sins." Matthew 1:21.

Scripture is to be compared with Scripture. Truths once laid down in the Word of God do not need to be repeated in just the same words again. Jesus is the heart of the gospel and the power of the gospel. Therefore, if Jesus came to save His people from their sins, then when Paul tells us that the gospel is the power of God unto salvation, it is clear that it is to be salvation *from* sin.

When such tremendous power, compared to which there is no other, is devoted to the salvation of every human being from their sins, then how can there be any excuse for sin in the life of any person upon the face of the earth. There is no excuse. The masses, of course, are unconcerned about the sin problem. They live the way of life which they desire to live and the Lord gives them the perfect freedom to do so as they wish. But they are guilty, nonetheless, and because they are guilty they will reap the results of their course of action.

But those who are striving to conform to the divine pattern and to bring their lives to the place where they will have love and joy as the natural outflowing of their experience can know that the tremendous power of God is devoted through Jesus Christ to the saving of them from their sins. Therefore, you do not need to sin at all. You can live a life of perfect victory over every sin if you will and if you can believe in that saving power of God.

The gospel is *for* everyone, but the gospel is not the power of God *to* everyone.

"It is the power of God unto salvation to everyone *that believeth*; to the Jew first, and also to the Greek."

Only to the believer is the gospel *the power of God* unto salvation *from* sin. To all the rest it is but a theory, or a story, or a

doctrine, or such like. To the believer *alone* is it the *power* of God.

In the next verse Paul proceeds to tell us the result of the power of that gospel, "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans 1:17.

Within the gospel the righteousness of God Himself is revealed. Ponder the power of that word "revealed". It means that the righteousness of God is shown forth so that it can be plainly seen by those who are observers of the scene. But where is the gospel of Christ revealed except in the lives of those within whom the gospel has become a working agency? There is no other place but that. In the life of Christ Himself when He was upon the earth the gospel was the power of God. It saved Him from going into sin every day He was upon the earth. In that life the very righteousness of God was revealed from faith to faith. Christ is the example of what we are to be. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in His steps:" 1 Peter 2:21. Exactly, then, as the righteousness of God through the power of the gospel was revealed in the life of Christ from day to day, so it is to be revealed in the lives of all of His followers today.

The life of Jesus Christ while He was upon this earth is the revelation to us of what God designs that our lives are to be. As each and every professed child of God looks upon that life and sees there the continual outflowing of love, mercy, grace, patience, and every other Christian virtue, he most naturally longs to copy the ideal. But a life of defeat and frustration in the past discourages the thought that this could ever be possible. But at the very outset of this study, it is important that faith grasps the mighty truth that the gospel is the power of God unto salvation from sin so that in the very life of each true believer the very righteousness of God may be revealed from faith to faith. Wondrous prospect of glorious personal achievement through the power of Jesus Christ our Saviour.

This, then, is the gospel. It is the power which Jesus uses to fulfil His pledge to take a sinful man, corrupt, polluted, undone, full of mischief, evil surmisings, hatred, and all the fruits of the evil nature, to expel all that and to fill him with the love, the joy, the peace, the gentleness, the meekness, the patience, and all the fruits of the Spirit so that the very righteousness of God is revealed in his life. This is the gospel, and nothing else but that, or short of that, can ever be the gospel of Jesus Christ.

But is this the experience of the average professed child of God today?



To find the answer, let the following experiment be conducted.

Go to the average professed child of God without any consideration as to what church he belongs and ask the simple question, "Tell me honestly, do you commit sin day by day?"

If the person is truly honest, he will invariably reply, "Yes, I must say that I do." For such an honest, truthful answer we must commend the person.

Now, follow this with the next question. "When you commit that sin and are burdened with a sense of guilt for it, what then do you do?"

In reply, he will say, "I confess it, ask the Lord to forgive me for it and to help me to do it no more."

This is once again an answer which is honestly truthful, and we again can commend the person for this. But now we pursue the question one step further by asking, "Now that you have confessed the sin, asked for forgiveness and help to not do the thing any more, what now happens? Do you find that that sin now becomes a thing of the past, or is the same thing there to beset your pathway as before? In other words, do you find that you commit the same sin again and again?"

At this point a look of astonishment appears on the face of the one questioned. He replies as if to say, "Why ask me such a foolish question? Of course the same sin is there! I am still a human being, and I must forever struggle against this thing. I commit the sin again and again, and must confess it again and again."

Can such an experience be called deliverance *from* sin? The

answer must be an unequivocal *No!* This is an experience of sinning and confessing, sinning and confessing, sinning and confessing.

Think back into your own experience. Think of the chief besetting sin in your life. Think how you have committed it, felt the remorse of guilt, sought the Lord for pardon, earnestly pled for His help to save you from doing it again, faithfully promised that you would never do it again, and then found that you did do it again and again and again. Is it not true with you that, unless you are one who has discovered and applied the way of deliverance from sin, the same sin which was your major problem, ten years ago, is with you still?

If in all honesty you can recognize that this is so, then you have taken one of the first very important steps toward realizing deliverance from this situation. It is not the will of the Lord that it should be so, and it will not be so in the life experience of anyone who, as a believer, knows the gospel as the power of God unto salvation.

Today, there are wide differences of doctrinal belief between each of the different church bodies. Each one claims that because it believes certain doctrines, in its communion is the way of salvation. But, the real fact is, that no matter how correct the doctrine may be, if one does not understand and experience the saving power of the gospel, he is still as lost as if he had never believed anything at all. One may have a different theory of religion, a different creed, a different church building, a different system of religion, but this is not necessarily going to bring salvation. What matters is what the religion does *in* the person. It is the result at the end of the road which counts. If the gospel which we believe has done anything less than the gospel of Jesus Christ is to do, then that gospel is a fake and is not the real thing.

Only those who have a personal victory over sin, who know for themselves what it means to be saved *from* their sins, and who see real growth in their lives, *have* the gospel of Christ and, therefore, can *preach* the gospel of Jesus Christ. No one can preach what he does not know. Only a man of righteousness can be a teacher of righteousness.

What must be realized at this point is that the work of salvation involves our intelligent co-operation. There is a work which God does, and there is a work which we must do. God understands perfectly what His part is and is ready to do it at all times and in all places. The problem is that men do not understand what their part is and so make it impossible for God to do His part.

That we have a part to play is made clear in the following words of Christ, "And ye shall *know* the truth, and the truth shall make you free." John 8:32.

The very purpose of this study is to make plain the truth which we are to know, and which will set us free. Without further discussion of the *need* to know it, we will move right into the study of that knowledge in language as plain and simple as we can make it.

Experience and the truth of the Word of God has shown that the very first question which must be asked and answered is this, "*What is sin?*" The question, let it be emphasized, is not "What are sins?" but "*What is sin?*" To the former question we would quickly answer murder, lies, theft, and so forth, but the answer to the latter question is something else again. It is not too much to say that if this question cannot be answered accurately, then it will not be possible to find the way of deliverance from sin for we must first understand the problem which has to be solved before we can understand the solution to it.

Yet the average person is quite confident that he does understand the answer to this question. As it is asked, he quickly replies in the words of Scripture, "Sin is the transgression of the law." 1 John 3:4.

This is a Scriptural answer and, therefore, has to be correct as a definition of what sin is, provided we understand all that the text is actually saying, and not some limited concept of what it is saying. The word "transgression" conveys to the mind of the average person the thought of *action*. Thus, the common understanding of this verse is that sin is an *action* of wrong doing. Because of these *actions* of wrong doing, the *condition* of the wrongdoer before God is one of *guilt* unto condemnation, while the divine *remedy* for this is *pardon*. This may be set forth in the following way.

DEFINITION

Action

CONDITION

Guilty

REMEDY

Pardon

At this point it is not difficult to show the importance of understanding the answer to the question, "*What is sin?*" To do so we have but to put several questions.

The first of these is "Will anyone ever obtain pardon if they do not ask for it?"

The answer is "No!"

"Will they ever ask if they have no sense of guilt?" and again the answer is "No!"

"Can anyone ever have a sense of guilt if he does not know that what he is doing is sin?" Once again the answer has to be "No!"

Therefore, a person must know what actions are sinful so that he can have a sense of guilt such as will drive him to seek for pardon. Thus the question must be asked and answered as a vital element of knowledge for those who would obtain the divine remedies for sin.

But the question as answered so far is not answered with sufficient adequacy as to guarantee salvation from sin. Sin is much more than *what we do*. What we do is but the *fruit* of *what we are*. This further definition of what sin is is essential knowledge to being made free from its power.

The Master Teacher became involved in a discussion with the Pharisees and others who stood by in which He was able to set before them a clear definition of what sin is. To them He said, "And ye shall know the truth, and the truth shall make you free."

These men revealed their ignorance of the basic principles of the sin problem by replying, "We be Abraham's seed, and were never in bondage to any man: how sayest Thou, Ye shall be made free?"

Now, in the reply of Christ we have set before us the full definition of what sin is. "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." John 8:32-34.

Here sin is identified, not as an action, but as a *master*, for, if the *sinner* is the *servant* of sin, then the *sin* must be the *master* of the sinner. To be such a master, sin must be a *power*, for no one can rule as a master without the power to rule as such, especially when the subjects are unwilling to render service to that power.



Sin is a master, not a master who receives loving service from his subjects, but one who has to compel them to obey him. Thus, we are to think of sin as being a slave master. In fact, the original Greek word from which the word *servant* is translated was the word used for *slave*, and is usually translated as *slave* in the more modern translations.

This, then, means that our definition of sin must now be extended to the following. Sin is *a master* who rules us against our will so that we are in the *condition* of *bondage*. For this problem, pardon or forgiveness in the sense in which this word is generally understood, is not the solution. What we need now is *deliverance*. To set this forth again in diagram form we have the following;

DEFINITION	CONDITION	REMEDY
Action	Guilty	Pardon
Master	Bondage	Deliverance

As with pardon, so with deliverance; no one ever receives it without he asks for it. No one will ever ask if he does not realize that he is in bondage, and none will realize he is in bondage unless he understands the nature of sin as a bond or slave master over him. Therefore, once again it must be clear that the very first step in understanding the way of deliverance is to understand the answer to the question, "*What is sin?*"

And yet is it not true that the understanding of the majority of people, so far as sin is concerned, stops at the level of: Action — Guilt — Pardon? Because this is so, the axe is never laid at the *root* of the tree, the slave master is never eradicated so that a profession of religion and an external conformity to the demands of that religion passes as the genuine thing, leaving a deceived race of church people to march steadily on towards perdition and oblivion.

The slave master is the root of sin, and in the Bible is given a number of names. In Romans 8:7 it is called the "*carnal mind*"; in Romans 6:6 it is called "*the old man*"; in Ezekiel 36:26 it is called "*the stony heart*". It is symbolized by leprosy. But nowhere is the working of the sin master better portrayed than in Romans 7, to which we will turn, to start reading from verse 9 where Paul says, "I was alive without the law once: but when the commandment came, sin revived, and I died." Paul here refers to a particular time when the law entered his life. Up till that time, the time when the commandment came, Paul simply says, "I was alive without the law once". In other words, he was simply *a willing sinner*. This is the state of the man in the world

before he comes to a knowledge of God's law. He is quite willing to be a sinner. He is happy to be such. It does not worry him.

But there comes at last the time when the law enters his experience. This entry of the law brings to him the knowledge of its righteous claims upon his life and behaviour. This constitutes the very first step towards Christ—the *knowledge* of the law. This may come to him through the reading of the Word, or by the living preacher, or in some other way, but come it must if ever he is to find Christ as a Saviour from sin.

This knowledge of the law of God leads to a second knowledge, the knowledge of what he himself is before God. This is *conviction*. It is the second essential step to Christ.

Conviction in turn leads on to *repentance*, provided that it is not stifled by the convicted one setting up a resistance to the work of the Spirit on the heart. This does happen, for it is not a pleasant experience to see one's self as God sees us. The natural tendency of the human nature is to reject this as being an unwelcome revelation. A case in point is found in the story of Felix and Drusilla as recorded in Acts of the Apostles 24:24-27. "And as he (Paul) reasoned of righteousness, temperance, and judgment to come, *Felix trembled*, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."

The trembling of Felix is clear evidence of his being under that deep conviction which would have lead on to repentance if he had not sought to dismiss the unwelcome revelations of himself. But he sent the apostle away at the very time when he needed more of that ministry to lead him on step by step to the Master. So, too, let great care be taken on the part of each and every person to see that when the Lord does show us the true picture of what we are, that we do not reject that but accept it and the spirit of true repentance which the Lord will likewise give to us at this time.

Repentance is not only to hate the sin but to turn away from it. It is not just to hate the sin because of what it does to us. Judas and Balaam both hated the consequences of the sin, but they did not hate the sin itself. Just as we hate filth because it is filth, so we are to learn to hate sin because it is sin. To do this will mean that, in turn, we will love righteousness because it is righteousness.

To do this is not natural for the human being. It is not something we can generate in ourselves. Therefore, *repentance* is the *gift* of God. This is the truth of the Scriptures which declare, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to *give* repentance to Israel, and



TO ISRAEL AND TO US THERE COMES MT SINAI,
THE ENTERING OF THE LAW.

forgiveness of sins." Acts of the Apostles, 5:31.

Repentance, once it has been received as a gift from God as a result of the working of the Holy Spirit through the Word, will be accompanied by *confession* of sin.

These, then, are the first four steps to Christ, *knowledge*, *conviction*, *repentance*, and *confession*. It is the truth that many have passed into each of these experiences as best they knew those experiences to be, and have felt that they had satisfied the requirements for deliverance from sin, and yet did not find themselves to have been delivered. The truth is that when these experiences have been obtained in truth as the Lord would have us to obtain them, then deliverance will have been gained. The problem lies in the fact that many have not understood just what each of these experiences really is. The general rule is that there has been a repentance for and a confession of what has been *done*, while there has been a failure to understand that there must be the deeper repentance for what *we are* and a confession of *that*.

Think back to that thrilling moment when there first came to you a knowledge of the truth of God. How beautiful and consistent appeared the truth on the one hand, but how convicting it was on the other hand. You saw the whole of your past life as being filled with selfishness and sin, and in deep repentance you desired nothing more than to be finished with it all. You determined that you would obey everyone of God's commandments. Like the Israelites of old who said, "All that the Lord hath said will we do, and be obedient," Exodus 24:7, you determined that you would obey all the commandments of God.

You found that you did have success so far as certain outward activities were concerned. Great victories were gained over those attractions of the world which previously had held you. But somehow, the impatience, the evil temper, and other inner problems remained. They rose up to defeat you. You bowed under deep conviction of continued sin. You confessed the sins and determined from now on it would be different, but it was not. The same troubles came again and again to give to you an experience of try and fail, confess and try and fail again.

This is precisely the picture which the apostle Paul testifies to in Romans 7:15-24. "For that which I do I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I

would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"

It would be impossible for Paul to have described our past experience as professed children of God any better than he has done here. How often as I have read these words, folk have responded by saying, "That is the exact picture of my experience. Paul was writing about me when he wrote those words."

As this passage is read it will be seen that Paul did have all those first steps to Christ. That he knew the law and his own condition in relation to it is plain from the repeated admissions of his coming short of what the law required. Earlier in the chapter he had directly testified to it in these words, "Wherefore the law is holy, and the commandment holy, and just, and good." Verse 12.

Again, he said, "For we *know* that the law is spiritual." Verse 14. Earlier in this study we had remarked that the knowledge of the law is accompanied by a knowledge of ourselves. So it is that immediately Paul says "For we know that the law is spiritual," he confesses "*But* I am carnal, sold under sin."

Such convictions are followed by repentance if the convictions are not stifled. There is no doubt but that Paul does have the gift of repentance at this stage for he hates sin, as he testifies, "But what I *hate*, that do I." Furthermore, he is turning away from it with all the determination he has. There is no doubt but that this is true repentance.

Accompanying it is *confession*. In fact the whole of this passage is *confession*.

It is clear, then, that Paul does have these first four steps to Christ, *knowledge*, *conviction*, *repentance*, and *confession*. It is equally clear that he does *not* have *deliverance* from sin. It is most important that this be seen, for there is great danger in thinking that because we have taken these steps, or think that we have taken them, that we are thereby assured of salvation. But this passage of Scripture clearly shows that it is possible to have taken these steps at least in a measure and still be the bond slave of sin, still to be without deliverance from the power of that sin master who rules us against our wills. This is indeed a sinning

and repenting, sinning and repenting experience over the same besetting sins year after year. It is the life of a bond slave to sin even though the individual knows better and wishes to do better.

When a person has come to a knowledge of the truth of God, has experienced conviction for sin, has repented of it and confessed it, he is apt to believe that he has found salvation even though he is still a slave to his old sinful nature. Paul's testimony in Romans seven is a further confirmation *to him* that this is so. Without a doubt, Paul was a great man of God. He understood the gospel and the plan of salvation. He will be in the kingdom, yet he testified that he was carnal, sold under sin, and a slave to it. He did not do what he knew to be right, but found himself doing the very things which he knew to be wrong. If this was the experience of Paul at that time when he was a true Christian and, therefore, had the hope of salvation, then we must expect that our Christian experience must be the experience described in Romans seven. In other words, it is believed that the experience of the man of Romans seven is the experience of the truly born-again child of God.

To illustrate this point further, allow me to recall an experience I once had. I was given the invitation to speak about the way of deliverance to a man who held a high position in church office. Furthermore, he was the manager of a religious institution, was well versed in the doctrines of the church, and certainly kept the law so far as outward requirements were concerned. For years he had been standing in the pulpit preaching to the people. Yet when I read to him the words of Paul in Romans seven, he said to me, "That is the exact picture of my experience ever since I gave myself to the Lord. I was born with the curse of a bad temper and I still have that problem with me. I lose my temper. I feel the conviction of the sin. I confess it and determine that it will never happen again. Then comes the power of temptation and I lose it again and again and again. I can certainly feel for Paul in this passage."

This man was as frank and open as was Paul in Romans. Without standing in judgment on this particular man, it is proper to ask the question, Would a man in this state arise in the resurrection of the just, or would he be eternally lost? Be sure before you attempt to answer the question that you understand just what the experience is as testified to in Romans seven. Here is the man. He knows the law of God and is keeping it to the very best he knows how. He is faithful in church attendance every week. He holds high office in the church. He pays his tithes and offerings. He actively engages in the missionary projects for the

church. He is highly respected by the community. But he has to testify that he is yet the slave of his own inner nature and cannot do the things which he knows in his heart he should be doing.

This is the man of Romans seven. This man is not the willing sinner in the world who has but little care for the things of God and eternity. We know that the man of the world, while he remains such, will never come up in the resurrection, but what of the man of Romans seven? This is the question, and it is a very important one.

There are two factors besides the argument in respect to the life of Paul which will strongly influence the mind to say that this is the experience of a true child of God. Firstly, there is the witness that our own lives during the whole of our association with the church, have been as described in Romans seven. We are apt to think of all the sacrifices we have made for the truth and we are very reluctant to admit that all this has been for nothing, for, if we do not obtain the life eternal, then it will have been for nothing.

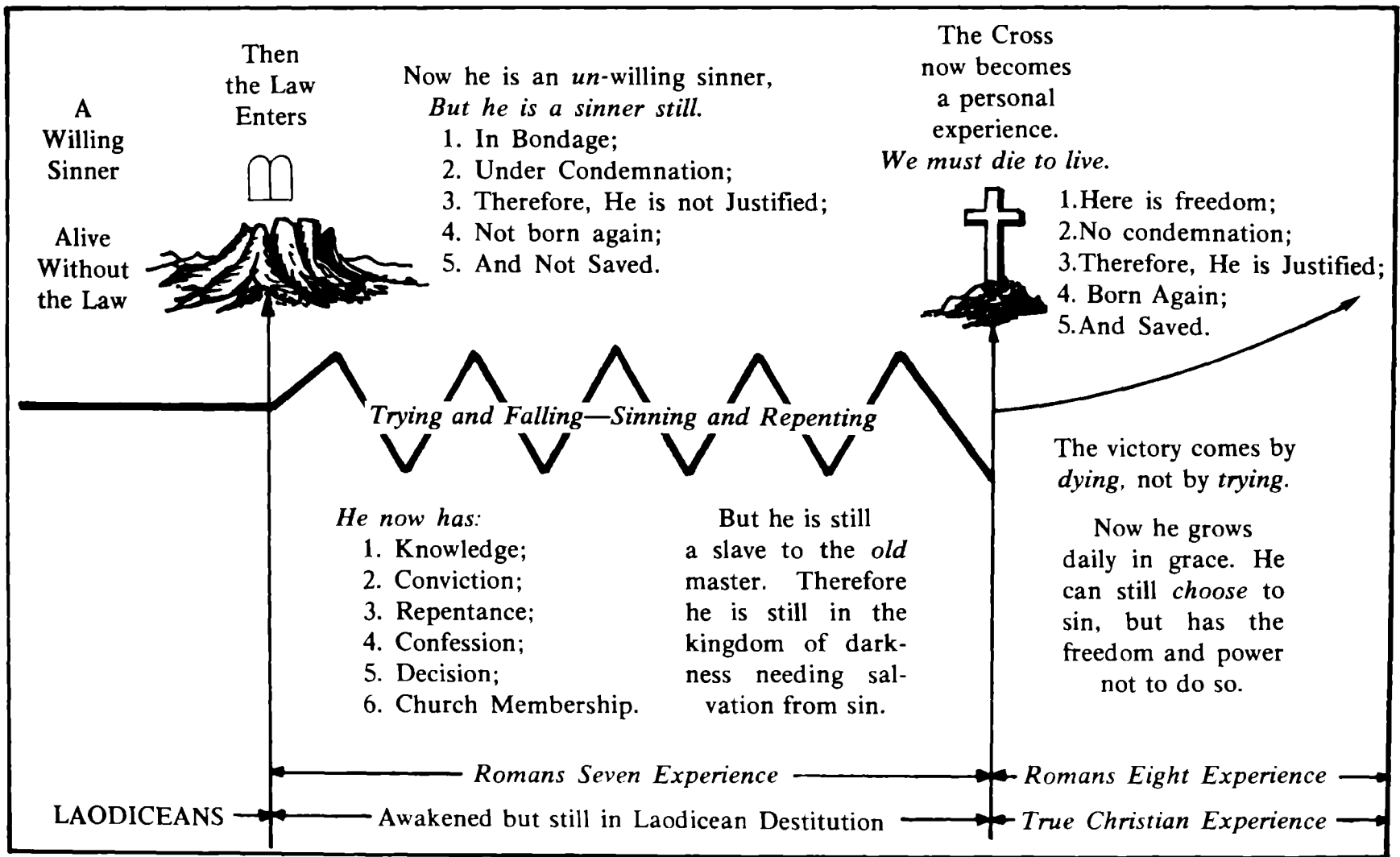
Then, again, we think of those loved ones who have died and whom we know to have been in the Romans seven experience. We have cherished the hope of seeing them in the kingdom. Now, if we are to come to the belief that the man of Romans seven is not a child of God, then we fear that we will never see them again. I have seen people cling to the belief that the man of Romans seven is a true child of God for no other reason than this. They failed to realize that no matter what they believed, the fact of the case is the fact of the case. Their refusal to believe that fact does not change the situation one little bit.

So the question is before us in all its vital importance.

Is the experience of Romans seven the experience of a true child of God or not?

Whenever this question is asked, it genders as a rule three replies. There are the few who say at once that he *would* arise in the resurrection. Then there are those who are not certain, while there are others who say that this man, should he die in this experience, will not come up in the resurrection of the just.

Thus it is clear that there is some confusion in regard to whether the experience of Romans seven is the experience of those who are saved or not. It is extremely important that this question be settled very clearly in the minds of all who seek for eternal life. There is good reason for this. Consider the perilous position of the individual who knows that he is in the experience described in Romans seven, and yet, at the same time, believes that this is regular Christian experience, while in fact it is not. Such a person will seek for nothing further but will be content



with what he has. *Only those who seek will find.* Therefore, because he will seek for nothing more, he will find nothing more than this. When, in the great day of final reckoning, he discovers that he has been leaning upon a false hope, his loss will be terrible. There is nothing more fearful than to pass through life *thinking* that all is on the right path and then find too late that, what was thought to be salvation, is not salvation at all.

It is most important that human interpretations and opinions have no place in the determining of this question. The one authority is the Word of God. There is the place where the answer must be found and there alone. Then, when the answer has been found in the Word of God, it must be believed because it is the Word of God given to us for our salvation.

Without a question, the man in Romans seven is in bondage. He knows what he should do, but he finds it impossible to do it. He is in no sense of the word a *willing* sinner, but an *unwilling* one. But the point is, *he is a sinner.* He is a sinner who is serving the power of sin and is, therefore, in the service of Satan.

If he is serving Satan, then he cannot be serving God, for, "No man can serve two masters: for either he will hate the one, and love the other; or else will hold to the one, and despise the other. Ye cannot serve God and mammon." Matthew 6:24.

If he is not serving God, how can he be a child of God? He cannot. If he is not a child of God, then how can he have salvation? Again the answer is that he cannot. Therefore, on the basis of this evidence, it is clear that the man of Romans seven *does not have salvation.*

But this is only *one* witness to the effect that the man of Romans seven does not have salvation. It is clear and convincing, but it is not enough, for it is the rule of the Scriptures that "in the mouth of two or three witnesses every word may be established." Matthew 18:16. Therefore, we shall proceed to seek for further Bible witnesses to this effect.

In the closing verses of Romans seven, Paul comes to the end of his description of the experience of being in slavery to sin's power. In the hopeless despair which the experience has brought him, he cries out, "O wretched man that I am! who shall *deliver* me from the body of this death?"

It is proper to ask a question at this point, which was both well expressed and answered by Dr. E. J. Waggoner in his book *Christ and His Righteousness*, 86, 87. "Is a true Christian experiencing a body of death so terrible that the soul is constrained to cry for deliverance?—Nay, verily . . . Does Christ deliver from a true Christian experience?—No, indeed. Then the bondage of sin, of which the apostle complains in the seventh of

Romans, is *not* the experience of a child of God, *but of the servant of sin*. It is to deliver men from this captivity that Christ came; not to deliver us, during this life, from warfare and struggles, but from defeat; to enable us to be strong in the Lord and in the power of His might, so that we could give thanks unto the Father 'Who hath delivered us *from the power* of darkness, and hath translated us into the kingdom of His dear Son,' through Whose blood we have redemption."

The argument employed by E. J. Waggoner here is that Christ would never deliver from a true Christian experience. Yet, here is Paul asking to be delivered from the experience of Romans seven. The very fact that he is, in the light of the truth that Christ would never deliver from a true Christian experience, is proof positive that the experience of Romans seven is not the experience of a true child of God. This is the second witness.

Let the attention now be turned to a third witness.

No sooner has Paul cried out for deliverance in the strong faith of one who understands that not only is there salvation in God alone, but that the gospel is *the power of God* to save *from* sin, than, in response to the question, "Who shall deliver me?" he is able to say, "I thank God through Jesus Christ our Lord." Romans 7:25.

Then at once the whole picture changes. He pauses only long enough to sum up the experience of Romans seven in the words, "So then with the mind I myself serve the law of God; but with the flesh the law of sin." This is the exact picture of the man in Romans seven. He knows what is right and with his mind he determines that he will serve God. He believes in his mind the truths of God. His mind is loyal to the Lord and it is given in service to God, but the actual activities of his life are devoted to the service of sin even though, in his mind, he knows it is wrong and, in his mind, he desires to do otherwise.

This summing up complete, Paul then describes the absolutely changed scene as it becomes subsequent to his heart-rending appeal for deliverance and his thankfulness in receiving it. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8:1, 2.

Then, throughout the rest of the chapter, he speaks of freedom, of victory, of sonship with God and ends with the triumphant testimony, "Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth,

nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:37-39.

It is impossible to read Romans seven and then Romans eight without seeing that they are two very different experiences indeed. Romans seven is the experience of a slave who is constrained against his will to do the works of sin, while the other chapter is the story of a person set free from sin's power to do that which he knows to be right and that which he wishes to do. They cannot both be the description of the Christian experience. The one or the other of them can be, but not both. While you may have had some difficulty in seeing that the experience in Romans seven is not the experience of a child of God, no such difficulty should exist so far as Romans eight is concerned. Everyone should be able to see that this is indeed the experience of a Christian. In Romans eight there is "no condemnation", verse 1; he is "free from the law of sin and death", verse 2; the righteousness of the law is being fulfilled in him, and he walks "not after the flesh, but after the Spirit", verse 4; he is a son of God and therefore a child of God, verses 14-16; therefore, he is an heir, and, in fact, a joint heir with Christ, verse 17; and he is more than a conqueror through Him that loved us, verse 37.

This is Christian experience. No one can have the least difficulty in seeing this. But how different this is from the experience depicted in Romans seven. Therefore, if Romans eight is the description of *Christian* experience, then Romans seven must be the description of something else. It cannot be the description of the experience of a Christian.

But this is not all the evidence to support the facts of this. At the end of Romans seven, Paul cries out to be delivered and, as the great change came, he thanked the Lord for it. *Then* his immediate testimony was, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8:1.

It is well to stress at this point the significance of two words in this text. They are "therefore", and "now". The former is a word which is very common in the construction of Paul's arguments. Again and again it is his style to set forth certain facts and then to draw conclusions from those facts. As he draws the conclusion to the facts, he will introduce it with the word, "therefore". What he is saying, in effect, is this: Because of these facts which have already been stated, these things must therefore follow.

In this particular case, he has described the passing through the grim experience of being in bondage to the power of sin, of

his crying out for deliverance and of receiving it. Because this has been accomplished, there follows that which otherwise could not be. *Therefore*, there is *now* no condemnation. The word "now" adds force to the use of "therefore", for it indicates that there is a change. Things were such and such, but *now* they are different.

To make doubly certain that all understand as to why there is now no condemnation, it is stated that there is none, "for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Back in Romans seven, he had a very different testimony to give. There, he was most certainly not free from the law of sin and death. Now he is and because he is, there is no condemnation. This then is to admit that when he was not free from the law of sin and death, there was condemnation.

There is a single word which means the same as "no condemnation" and that is the word "justification".

Already we have seen that where there is freedom from the law of sin and death, as in Romans eight, after he has been delivered from the bondage of Romans seven, there is *no condemnation*, which is to say that there is *justification*. This is likewise to say that back in Romans seven there *is condemnation*, which is to say that there is *no justification*. This, then, is to say that the man in Romans seven does not even have justification or forgiveness. If he does not have these things, then how can he possibly come up in the resurrection of the just?

We have by no means exhausted the witnesses which declare that the man of Romans seven does not have salvation, but these are more than sufficient to make the point.

The reader is asked to very candidly consider what this means so far as his own experience is concerned. If you are one who can and does testify at this moment that Romans seven is a perfect picture of your spiritual state, then the fact is that you do not have salvation from sin, and, should you die at this time, you would not come up in the first resurrection.

For anyone who has for a long time been a faithful member of a church, has been busily occupied in its activities, has subscribed to its beliefs and liberally supported its programmes while having a good reputation with those in the neighbourhood, yet has a Roman's seven experience, this realization that you do not have salvation must come as a severe shock. Yet it is vitally necessary that this realization does come for it is essential that the true situation be understood so that steps can be taken to lay hold upon that which the Lord really has for you.

There are two possible reactions to the arrival of this realization. The tendency of the human nature is to reject that which is disturbing to the established and settled acceptances in life. After having rested for so long in a comfortable though deceptive assurance of well being, there is a strong desire not to face the reality of the real truth about ourselves. We do not want this to be true. Therefore, there is the very real danger that we will turn from it to that which is more acceptable and pleasant to us.

Should you succumb to this temptation, then you will find that a dozen arguments will rush to your lips to counter the evidences of the Word of God. You will say in anxious haste, "Why, of course I am a Christian! Look at what I have given up to follow Christ! Look at my wide knowledge of the Scriptures, the time I spend in study and prayer, my high church office and and and

There is no more fatal mistake which can be made than this. There are too many people in history who have lost their eternal life because they did not have the courage and the honesty to face the truth about themselves at this point. The result was that the Spirit of God could do no more for them and the impressions made died away.

The other reaction which you might experience is one of hopeless despair. You are honest enough to recognize the truth of the Word of God when it plainly tells you that the experience in which you have been is not salvation. A sense of being a lost and condemned soul overwhelms you and you feel that you are separated eternally from God.

If, at this point, this is the way you feel, then nothing could be better for you. To have been brought to this place is the work of the Holy Spirit. The Spirit knows that it is essential that your *true* condition be known *to you*. It is of the utmost importance that the spell of false security be broken so that the Spirit of God can do the next work for you. Too many have been living in the Laodicean condition as described in Revelation 3:14-22. They do not know that they are wretched, and miserable, and poor, and blind, and naked.

But this has to be known, for, if it is not known, then the soul will remain in the slumber of false assurance until it is too late. Therefore, rejoice and be glad if you do come, at this point, to the place where you see yourself as lost, hopelessly and eternally lost.

Rejoice, too, for there is a way of deliverance from the power of sin. You do not need to remain in the experience of Romans seven, defeated and frustrated in your earnest and sincere

desires to serve the living God. What is more, that way, the way of deliverance, is no secret. Neither do we intend to bring you to this point of despair without going on to spell out the way of certain deliverance into the *joy* of God's salvation. We implore you, then, to keep on with the study of this subject until faith grasps the power of God and you are made whole.

Having established, then, that the man in Romans seven is certainly not a Christian, we need to understand just why it is that, even though he knows the law and desires to keep the law, he is yet unable to do this. The understanding of why this is so, is a definite part of the solution to the problem.

THE NATURE OF MAN

The understanding of this problem lies in knowing the nature of man. Man is a very complex organism, it is true, in whom there is a close interrelationship between all the parts. Yet, while there is this interrelationship, there is, at the same time, a distinction which must be made between the major parts, with consideration to the role played by each in turn.

Thus, to be more specific, each of us, first of all, has an intelligent, thinking *mind*. Into this department we receive information through the various senses, the eyes, the ears, the touch, the taste and the smell. It is thus that the messages of God are brought to the individual so that he comes to *know* what he needs to know of his own personal condition, his need, and what the Lord will do for him.

The mind does not accept all that it is offered. Some things it rejects for various reasons. It will even reject the truth which the individual most needs because the mind has already been trained to believe a lie or because the acceptance of the truth would be inconvenient or costly.

To do this the mind must reason and draw conclusions. Those conclusions in turn demand the making of decisions, which call for corresponding actions on the part of the individual. This is the setting of the will.

When all this work has been accomplished in the mind, then the body is called upon to obey or to carry out the decisions reached in the mind. For the purpose of this study, it will be sufficient to understand that the body is an instrument designed to fulfil the purposes of the mind of man. Later, as the student moves more into the study of the work of reformation which succeeds the new birth experience, it will be necessary to understand that the body is also capable of exerting quite a

pressure on the mind to satisfy its needs for gratification or for self-preservation.

That the body is an instrument is made clear in these words, "Neither yield ye your *members* as *instruments* of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your *members* as *instruments* of righteousness unto God." Romans 6:13.

It should not be difficult for anyone to understand that the body is to be the servant of the mind. Think of a very simple illustration. As a result of information which you have and resulting decisions in the mind, you wish to journey from where you are to another point. Your stored information tells you that first you must walk from where you are to the railway station. Your mind cannot go there alone, but it can call upon the members of the body, namely the feet and legs in particular, to transport you there. The body does so at the direction of the mind.

Many other instances could be given of the working of this arrangement. Each person can recall in their daily living the working of it, but, in the case of the man in Romans seven, the body does not always do what the mind wills it to do. Read the clear declaration of it in verse fifteen.

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I."

That which is done, is done by and through the instrument of the physical body. But that which in this instance is done, is not allowed for, while that which he desires to do, the body does not do, but rather does the very thing which he hates doing. It is clear that it is in the reasoning *mind* that the hatred of this thing exists. It is *there* that he would not. Here is a clear case of a situation wherein the mind knows what should be done, desires to do that, sends instructions to the body members to do it, but to his utter dismay finds that the body does other than that which he wills it to do.

There should be no difficulty in understanding this for I am sure that all have experienced this at some time or the other. In fact, if you can testify that you are still in the Romans seven experience, then you know right now what this is like. You have resolved, for instance, that you will never again speak hasty or nasty words to others. You really are sincere in your intentions. Your will is set to do this, and for a time all may go well, but there comes the day when that unruly instrument, the tongue, speaks forth those hasty words of bitter recrimination against the other. How sorry we feel for it after the force of it is spent?

Without a question, the man of Romans seven knows what

is right. He knows the law of God and he delights in the great truths of God's Word. "To *will* is present with me; but how to perform that which is good I find not", he says in verse eighteen.

The question now to be faced is this: Why is it that, in the situation as described in Romans seven, the body instrument does not obey the directions of the mind? There has to be a very definite and clear reason for this, a reason which, when it is known and understood, will be a decided step toward the solution of the problem.

The situation in Romans seven is not right. God did not make a man with the intention that his body be a rebel against his mind. God gave to man a body instrument designed to carry out the desires of the mind, to be obedient to the will, but while this is not the way it is in Romans seven, it is the way of it in Romans eight where we see the picture of the believer coming to the point where he is able to do with the instrument that which he knows to be right.

At this point the average person concludes that the problem is that the will is too weak to bring the body under true subjection so that what is needed is to exert the will with much more determination and power so that the body will be brought under subjection to the mind. But, no matter how much determination is exercised, it is found that the situation does not change. The answer at this point does not lie in a stronger will or a greater determination. It lies in the detection of another aspect of the human nature which has not so far been mentioned in this study.

Every normal person has a *mind* and he has a *body*. He also has a *third* entity which plays a significant role in his life's experience. The identification and isolation of this third entity is not the easiest, and there are many who deny its existence as a separate entity. Rather, they identify it and the human, fleshly nature as being one and the same thing. This is a serious mistake preventing them from finding deliverance from this enemy.

Because the identification and the isolation of this third aspect of our lives is so vital to success in the search for positive victory over sin, a little space will be devoted to showing its existence and in differentiating it from the physical human nature.

With great certainty and clarity Paul referred to all three right in this chapter in Romans. "For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Romans 7:22,23.

Consider this verse very carefully. Firstly, Paul testifies that

he has delight in the law of God in his inward man. Such delight can only be in the intellectual, reasoning mind. That this is that to which he is referring here is made certain by the words of the next verse. "But I see *another* law *in* my members, warring *against* the law of my *mind*." So, while in the mind he delights in the law of God, here is this *other* law *in* the members which wars against that mind. The result is that he is brought into captivity or bondage to this law of sin which is *in* his members.

It is to be noted that the law of sin is not the flesh itself, but something which is resident *in* that flesh. Previously, in verse seventeen, Paul had there stated that "It is no more I that do it, but sin that dwelleth in me." Here the very thought of "*residence in*" is expressed in the words "*dwelling in* me."

This "law of sin" in the members is not the flesh and blood human nature of the person. It is something else which resides in that flesh and rules over it against the will of the reasoning, educated mind. That this is so is made clear by other Scriptures. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart *out of* your flesh, and I will give you an heart of flesh." Ezekiel 36:26.

That which Paul calls the "law of sin" in Romans is here called the "stony heart." In Romans seven it is pictured as *dwelling in* the flesh, while here the promise is that it will be evicted from the flesh. It will be taken *out of* and *away from*. When it is taken out of and away from, the flesh is still there, for the flesh itself is not taken out of and away from him, but something is taken out of and away from the flesh. This must make it very clear that there are the three entities. There is *the mind*, there is *the flesh*, and there is *the law of sin* or *the stony heart* which dwells *in* the flesh and rules over it according to its will and against the will of the mind.

In Romans 8:7, this same third entity is referred to as the carnal mind in these words: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

This text is probably one of the strongest proofs that there is this third entity in the individual. Consider very carefully what is said in this verse which cannot in turn apply to the fleshly or the human nature. In the first instance, while it is entirely possible for the sinful, fallen flesh of man to be an instrument of righteousness by being subject to the law of God, it is impossible for the carnal mind to do this.

The carnal mind is not merely *at* enmity against God. It *is* enmity. Its very constitution, its very nature, that which it is, is in itself enmity against God. If it were merely *at* enmity then it

could be reconciled to God, but when it is itself *the* enmity, then it can never be reconciled to God, it can never be subject to the law of God. This is an impossibility.

But the flesh can. In fact, in Romans 6:13, Paul calls upon the converted person to yield "your members as instruments of righteousness unto God."

So, we have one nature or power in the human being which is at enmity and cannot serve God, and we have another power, namely, the flesh, which can. Therefore, they cannot be one and the same thing. They must be two different things, for the one thing could not be in a position where it was impossible to serve the law, and at the same time be yielded as instruments of service to the law. This is impossible.

The carnal mind is the law of sin, the stony heart and the power of sin which rules in the life of the individual against the will of the mind. It is not that the flesh is the master of the mind. Rather, the flesh is subject to another power which it finds itself forced to obey whenever that power remains in control.

Paul sums the whole problem up very beautifully in the closing verse of Romans seven when he says, "So then with the mind I myself serve the law of God; but with the flesh the law of sin." Thus it is clear that there are two masters working in the life of the man of Romans seven. One is the great Master of all truth to which the mind is devoted in service, the other is the law of sin to which the flesh is enslaved. Thus the mind and the flesh are in service to two different powers, and it is for this reason that the flesh does not do that which the mind directs it to do. It is in subjection to another master, despotic and in deadly enmity to the law of God.

We have now come to the heart of the problem of which what we do is but the fruit. It is exactly as Jesus says: "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of his heart the mouth speaketh." Luke 6:43-45.

Here, Christ's reference is to a law of nature which has never been broken and with which even a child is familiar. It is an utterly reliable principle. It is that if you wish to have good fruit you must *first* of all have good trees. Then, having referred the mind to the familiar and long-proven principle as it is revealed in nature, the Saviour declares that as it is in nature so it is in the



spiritual world. The same principle is to be found there. Therefore, if we wish to have a life filled with good deeds, then *first* of all we must *be* good people.

But no one can be a good person while he still has the carnal mind or the stony heart. To have that evil nature and power within us is to be an evil person, and as such to bring forth evil and not good fruit.

This, then, is the problem. It is not the *mind* for it is converted to the service of God and to the truths of the Word of God. It is not the *fleshly human nature*, for it is in bondage to another power, even the power of the law of sin which is resident in the members and controls them against the will.

This is not to say that the mind and the flesh cannot be a problem. They can, but they are not the problem once the person has been brought to the Romans seven experience. He has come there because he has seen the beauty of the truth and is converted to it. His flesh is not the problem for it is in bondage to another power, so that until it is delivered from that power it cannot possibly escape from the dominion of sin and do that which the mind directs it to do.

The law of sin in the members is the problem. It is the root, the basic cause, the underlying source of the trouble. If it is the problem, then obviously it is here that the solution must be applied. Therefore, at this point we will proceed to seek out and to understand how that solution is to be applied.

THE SOLUTION

Now that the real problem has been isolated, the question is as to how it can be dealt with satisfactorily.

At the very outset, it must be emphasized that no attempt must be made to force this carnal mind to serve the law of God for this is attempting the impossible. We have but to remember the words of Jesus when he gave the illustration of the thorn bush to know that no amount of coercion will ever result in the bringing forth of good fruit from an evil heart. Consider the thorn bush. It is by very nature at enmity against the law of apple production. Should a person find in his garden a thorn bush, he knows that no amount of cultivation, of irrigation, of fertilizing, of pruning and care and trouble will ever bring forth from that tree even one apple. He knows it cannot be done.

Let the person who is seeking for victory over sin be as soundly convinced that no amount of effort, of intensive study of the Word of God, of church attendance, activity in missionary lines, devout prayers and the liberal giving of offerings, is going to cause the carnal mind to bring forth the fruits of the Spirit. This is not the way, for the "carnal mind . . . is *not* subject to the law of God, *neither indeed can be*." It is as sure that this is so as it is true that the thorn bush is not subject to the law of producing apples *neither indeed can be*.

Therefore, any person who, while still retaining the carnal mind, is attempting to keep the law of God to bring forth the active fruits of the Spirit is attempting an absolute impossibility. Not until that carnal mind is dealt with so that its power is broken, can the person begin to keep the law of God. The axe must be laid at the root of the tree. There is no other way.

There are those in the religious world today who think that the solution to the problem is to do away with the law. A little careful thought will show that this cannot be. An ignorant man thought to do away with the heat problem by breaking the thermometer, but when he had done that it did not change the heat or lessen the problem. The problem was still there in the unchanged and unabated heat. What he had lost was an accurate means of knowing how hot it really was.

So likewise, if the law is taken away it will make no difference to the sin. It will still be there. What will have happened is that man will be without an accurate gauge by which he can know what the sin is.

In the earlier part of Romans seven this truth is well expressed in the illustration of the marriage. Here it is clearly shown that there is no need to change the law. It is perfect and in no need of change. What needs to be changed is the individual for *there* is the problem.

"Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Romans 7:1-3.

The situation here is one with which all are familiar as all understand the law of marriage. While the woman is legally married to her husband, the law will condemn as adultery any attempt which she might make to marry another man. But should the husband be dead, then the very same law which formerly condemned her marriage to another will now condone it. A change has taken place but it has not been in the law. It has been in the woman. She has changed from being a married woman to being a single woman.

This is equally true in the spiritual realm. In fact, Paul has not here launched into a dissertation on the marriage question, but has rather used the marriage law as an illustration of the spiritual marriage with Christ.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him Who is raised from the dead, that we should bring forth fruit unto God." Romans 7:4.

There is not the slightest hint in this verse of any change being made in the law, but there is a clear reference to a change being made. It is to be made in the individual. He must become dead so that he can be married to another, even Christ, for He is the One Who is raised from the dead.

The whole purpose of the work of Jesus Christ is to save *from* sin, as it is written, "Thou shalt call His name JESUS: for He shall *save* His people *from* their sins." Matthew 1:21.

To be saved from sin is to be saved from lawbreaking for sin is lawbreaking as it is written, "Sin is the transgression of the

law." 1 John 3:4. Lawbreaking is disobedience. Therefore, to be saved from lawbreaking is to be saved into obedience.

It is clear, then, that neither the putting forth of the supreme effort of the will, nor the doing away of the law is the solution to the problem.

Having seen then what the solution is not, we turn to what the solution really is. The solution lies in the *eradication* of the old nature and its replacement with the new nature altogether. There is nothing more clearly taught in the Scriptures than this. Consider the clarity of this verse as a statement of it.

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances and do them: and they shall be my people, and I will be their God." Ezekiel 11:19, 20.

In language as plain as it can be, the Lord states that He will take the old sinful, stony heart out of their flesh and give them a new heart in its place. He does not say that he will give them a new heart along with the old. This is not the message of the verse. Note it carefully for it states that the old will be taken out of their flesh and a new spirit and a new heart will take the place of the old.

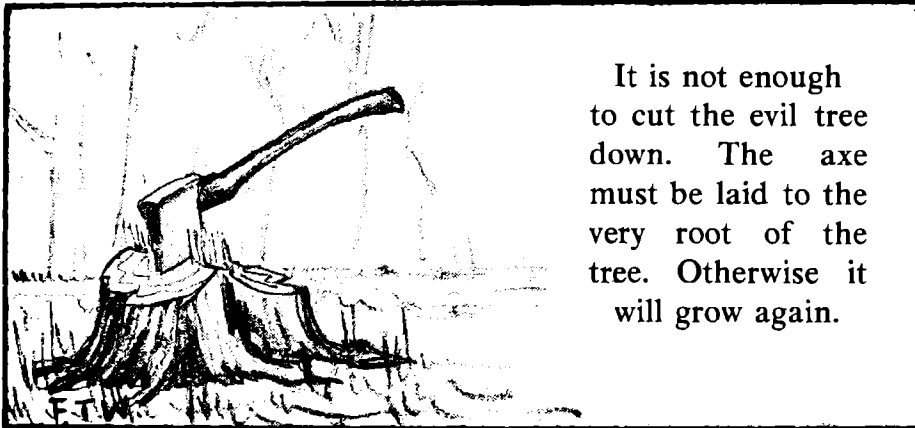
All this is done for a purpose. It is done to achieve certain results. It is done "*that* (for the intent or purpose) they may walk in my statutes, and keep mine ordinances and do them: and they shall be my people, and I will be their God."

How clearly we saw that in Romans seven the very reason as to why the intended servant of God could not do that which he desired to do was because he still had the old carnal mind in him ruling over him as a master. It has been emphasized that the presence of this power is the problem for this man. Now it is to be seen that the Lord knows that this is the problem and that the only solution to the problem is to *remove* the offender and *replace* it with a new heart altogether.

To return to Christ's illustration of the thorn bush, we find the same answer there. In the garden the thorn bush is standing green and flourishing but useless as a fruit-producer. It stands in the way, occupies good soil and tears the clothes of those who pass by. So the gardener has a problem. He wishes to have good fruit such as apples or oranges, but he has a thorn bush. He knows that the only solution is to tear the thorn bush from its place in the dust of the earth, and to *replace* it with a good tree. Then he knows that in due time he will obtain good fruit for the very simple reason that he now has a good tree.

So likewise, the man of Romans seven desires to bring forth

the good works of the law in the form of the fruits of the Spirit, which are love, joy, peace, and so on. But he has an evil nature within which is the fountain, not of loving obedience, but of hatred, pride, jealousy and the like. His predicament is the same as that of the gardener with the thorn bush and the solution is the same. That evil nature must be uprooted from the human body made of the dust of the earth and replaced with a nature born from above. Only thus can he be a child of God and only thus can be brought forth the good fruits of the Spirit.



This truth is stated again and again in the Scriptures so that the repeated witnesses of it will leave no doubt in the mind of any as to the way of deliverance from sin's terrible power. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin *in* the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:2-4.

God sent His Son into the world to condemn sin *in* the flesh. A very important distinction needs to be recognized here. The actions of sin can well be termed the sins *of* the flesh, while the indwelling power of the stony heart or the carnal mind, is the sin *in* the flesh. Now notice that Jesus did not come to do a superficial work of merely condemning the sins *of* the flesh. He came to condemn the sin which is *in* the flesh and which as such is the very root of the problem and the cause of the continual defeat experienced by all those who still possess this inner evil power.

Why did He come to condemn the sin *in* the flesh? It was *that*, once it had been condemned, "the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Over and again the message is the same. The old is condemned, it is eradicated and removed *so that* a certain objective may be fulfilled. That purpose is that we might be placed where we can live the life of the righteousness of God through Jesus Christ our Lord.

When Jesus came and effected the condemnation of the sin in the flesh, to what did He condemn it? Did He condemn it to be placed under subjugation and control? Did He condemn it to exile? Did He condemn it merely as a declaration of disapproval? He condemned it to none of these. He condemned it to death, a death which became effective through the result of His death and resurrection.

Nowhere is the truth of this more plainly stated than in Romans 6:1-6.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Verse six is the climax of the argument contained in these verses. While the previous verses have made it plain that those who are in Christ Jesus, and are therefore God's true children who have justification and therefore have a title to the kingdom above, have died and been raised as He died and was raised, this verse specifically tells what it is that has died.

But before attention is turned to that which must die before we are set free from sin, let the force of the message of the previous verses be seen. The message here is that *only those who have died can live*. It is another way of saying that the old must go *before* the new can come in. Death always takes away the old. Resurrection brings in the new.

In its strongest terms in this passage, this truth is expressed in verse 5, "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

The first part of this text is a *conditional* clause. "*If we have been planted in the likeness of His death . . .*" This is to express the great truth that unless this condition is fulfilled the rest cannot follow, for only those who have died with Christ can in turn live with Him. That is to say, only if the old has been taken

away can the new come in. *First*, the thorn bush must be removed *before* the apple tree can take its place. They *cannot* and they do not grow in the same spot.

Now what is Paul saying in these verses? Is he uttering some high-sounding but meaningless rhetoric or are these real words about real experiences? When he states that *we* have to die with Christ, what does he mean by this? Do we have to actually die, or is this merely some change in mental attitude or the like?

That which makes it difficult for folk to believe that this is to be an actual death is the failure to distinguish between the sinful flesh and the sinful carnal mind, which is otherwise called the stony heart, the old husband and the sin master. Because the average person thinks of the sinful nature as being the flesh, and because we know that a person does not terminate this earthly life in order to be born again, it is assumed that this is only a make-believe death. They imagine it to be something which is merely reckoned or attributed to the person but actual in the life of Christ.

Now it is entirely true that the person who leaves behind the experience of Romans seven and becomes a truly resurrected child of God, does not die physically. He has the same flesh and blood, as a converted man, as he had while out in the world. There has been no death and no change *there*. Sinful flesh is mortal flesh. From this no one will be delivered until the great resurrection morning when Christ descends to call His people to their heavenly home.

But he dies, for, if he does not, then he cannot be in Christ. What then dies? The answer lies in verse 6. "Knowing this that *our old man* is crucified with Him," Here is something which is termed "our old man". What does this expression mean? Who or what is the old man? To make sure that we understand, the next part of the verse tells us that the old man is crucified, "that the body of sin might be destroyed," Paul could well have written as follows: "Knowing this that our old man is crucified with Him, that the *old man* might be destroyed," But instead of using the term "the old man" the second time, he uses the other name, "the body of sin". Thus we are helped to know that the "old man" and "the body of sin" are one and the same thing.

In Romans 7:24, it is there called "the body of this death", which is also another way of expressing that which in the same chapter he had earlier called the "law of sin". From the study already given in this publication, we now know that the "old man", the "body of sin", the "body of death" and the "law of sin" all refer to that third factor, the carnal mind, which is "not

subject to the law of God, neither indeed can be."

This is the thing which is crucified to death in the life of those who pass from being unconverted to being converted. This is that which must be done away with by death so that a new life can be resurrected in the place of the old.

Let no misunderstanding be entertained about the fact that this is to be an *actual* death. Crucifixion is not exile. It is not merely being placed in prison for lifelong incarceration. It is not being chained up or put under control. Crucifixion is a form of death. Its purpose is to put to death, and those who crucify are not satisfied until this result is achieved.

Therefore, when Paul says that the old man is crucified, he means that it is put to death. To make certain that this meaning is caught by the reader, he says that he is crucified so that *the body of sin* might be destroyed. When something is destroyed, then it simply ceases to exist. Its life history is ended. It is no more.

In each of the other texts and illustrations, we saw that this work is all accomplished for a very definite purpose. It is that the person might pass from disobedience to obedience, from complaining that he cannot do that which he desired to do, to having the righteousness of the law fulfilled in his life. So in this verse, the old man is crucified, the body of sin is destroyed, "*that* henceforth we should not serve sin."

Nature is a wonderful illustrator of gospel truth. The truth then of this verse will be seen with greater force if we substitute the thorn bush situation for the old man, and then read the verse as it would apply to the gardener who desires to have good fruit but has instead a thorn bush. He tears it out and replaces it with the apple seedling. Then he says:

"Knowing this, that the old tree has been torn out by the roots that the thorn bush might be destroyed, that henceforth it should not produce thorns." No one will have the least difficulty in seeing that this principle operates in nature and how it operates there. See the same principles of operation in the spiritual world and the understanding will be equally clear in respect to this work of soul cleansing as a preliminary to victory over the sin problem.

DELIVERANCE

Quite a deal of space has been devoted thus far to the study of the problem. From this study it must be clear that *we do what we do*, not because of the weakness or strength of the will, but because of *what we are*. While we have within us the law of sin and death, we have an evil force within which will take control of the human flesh and blood instrument and use it according to the will of the sin master, without respect to the knowledge, the desires or the conscience of the mind.

Therefore, in order to be delivered from this power, the individual must have it taken right out of, and away from, him, and a new life put into its place. There is no other way of entry into the new birth experience. There is no other way of passing from the bondage of Romans seven into the freedom of Romans eight.

While this realization of the problem and the need is very vital to gaining deliverance, the question has yet to be answered as to *how* one is to pass from bondage to deliverance.

I well remember giving this study for the first time to a family. Very carefully I explained the problem just as we have done so far in this publication. This phase of the study complete, we paused for a rest.

The wife said, "You know, we heard a sermon just like this a few weeks back."

"So we did," said the husband. "The preacher laid out the problem much as you have done here. All the way through I listened, for I wanted to understand the problem and its solution. I knew I was in Romans seven and I wanted deliverance from it. But when he had finished setting out the problem, he sat down. In my anxiety to know the answers he had *not* yet given, I stood and said, 'Pastor, you have given us the problem. Now please tell us the solution. Tell us how to be delivered from this power.'

"At this the pastor arose again and very sadly said, 'I am sorry. I cannot tell you, for I have not yet found the answer myself.' I was so disappointed that I could say no more and resumed my unhappy seat."

For a moment the man sat thinking back over the experience.

Then he turned to me and said, "Are you, too, going to bring us the problem and leave us without the solution to it?"

I was so happy to be able to tell him that we had but paused for a moment and that the solution was to follow in very clear terms indeed. So it is that, right here in this publication, we will not leave you here with the problem only. We will spell out the solution in clear and working terms.

The gospel is the solution. It is *the power of God* to save from sin.

You may well ask, then, as to why you have not been saved from sin if the gospel is the very power of God given to effect this deliverance. The answer is that the gospel is *not* the power of God unto salvation to *everyone*.

Read Romans 1:16 carefully to see this. There it is to be seen that Paul did not say: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation *to every one*." While Paul used these words in this exact order just as they are written here, he did not say what these words say if we stop at this point. What he said was that the gospel is the power of God unto salvation to everyone "*that believeth*". This makes all the difference in the world. The gospel is just so many nice words to the unbeliever, but, to the believer, it is *the power of God* unto salvation from sin.

The apostle John echoed the same truth in the words, "this is *the victory* that overcometh the world, *even our faith*." 1 John 5:4.

Should one put the question to the average professed child of God today, "Do you have faith?" one would receive very prompt answers for the most part to the effect that the person felt assured that he did have faith. In a sense, the answer is correct, for the person does have faith in the Bible as the Word of God. He has faith in God that He is the Supreme Being. He has faith to believe that sin will meet its punishment and that in Jesus alone can salvation be found.

But, one can have faith in all of these things and yet not have the faith to have the gospel as the living power of the living God to save him from sin. It is safe to say that anyone who is yet in the Romans seven experience does not have the faith which is the victory that overcometh the world. Faith does not merely bring the victory. It *is* the victory. Therefore, if you have the faith of which Paul in Romans and John in his epistle speak, then it is certain that you will not be in the experience of Romans seven, but in the deliverance of Romans eight.

It is of this faith that Jesus spoke when He said, "Nevertheless when the Son of man cometh, shall He find faith on the earth?"

Luke 18:8. The faith of this kind which brings deliverance from the bondage of sin is not the most commonly possessed faith in this world today. Jesus knew that it would be so, and it is for this reason that He asked the question which signified that He did not expect to find too much of that faith when He does come.

Yet without this faith, victory is impossible. Therefore, how to exercise this faith must be made very plain. Let us turn to the story of the nobleman who came to Jesus from Capernaum to ask Him to heal his son.

"So Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee, he went unto Him, and besought Him that He would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee." John 4:46-54.

That which this man sought was physical healing for his son who was so sick that it was not expected that he could live many more hours. Obviously the earthly physicians had given him up to die, having done all that they could to save him.

While this is a story concerning the exercise of faith in respect to a physical healing, it has lessons of direct value to us in respect to healing from spiritual sickness. In fact, the deeper purpose in the work of Christ in the healing of physical maladies was to teach both of His power and the way to receive deliverance from spiritual maladies. If we see only Christ as one who had power to heal of leprosy and palsy and such like, then we have failed to read the real message of His ministry of healing. In the Word of God, sickness is a symbol of sin. See Isaiah 1:4-6. Moreover, it is a very apt and adequate symbol of sin, too.

Compare what we have studied already about the sin problem, with the problem of disease. The sick man has a mind and he has a body instrument. In that mind he desires to do

certain things, but the sickness is a power which resides in his flesh and takes command of it so that he cannot do the things he would. Not until the disease has been destroyed out of him can he hope to do again the things which he desires to do. What more perfect picture could you get to illustrate the three-fold nature of the sin problem than this problem of disease? There could hardly be any.

So, then, as the nobleman journeyed from Capernaum to Cana to seek the help of Christ, he went seeking a solution to a problem which is identical to the sin problem. He needed the removal of the disease master from within the very body of the boy just as we need the removal of the sin master from our very bodies.

Without question he went to the only Person Who could help him, and that was Jesus. He came asking for that which the Lord desired him to have. Therefore, he came asking the right Person for the right thing. But Jesus refused to honour his request. This refusal was not because Christ chose to do it that way or because the man was not in the favour of God. Christ did not, because the nobleman's way of approach to Christ made it impossible for Christ to heal his son.

How many times we have knelt in prayer to ask forgiveness for a sin and pled with the Lord to give us the victory over that thing and yet found that the sin was there as if we had never prayed at all. We have gone our way puzzled and perplexed by this and unable to understand why the Lord has not answered our prayer. So this man would likewise have gone his way to find a dead child at home had he not come to see the error in the way in which he had approached Christ and revised that way to the true science of prayer. It was when he came *believing*, that his prayer was heard and answered.

Jesus did not leave this man in ignorance as to his lack of faith. He said to him sadly, "Except you see signs and wonders, ye will not believe." John 4:48. To say to this man, "Ye will not believe", is to say in the plainest of possible language, *you do not believe as yet; you are still an unbeliever*.

But do not overlook the fact that this man knew that he had a great need. You know this, too. He knew that no earthly power could heal his son. Likewise you know that no power on earth can save you from sin. This man came *to Christ* with his request. So, too, you have come *to Christ* with your plea to be saved from your sins. This man prayed to Christ, for the placing of a request before Christ is prayer. So you, too, have prayed to Christ many times.

Yet Christ told him quite plainly that, in spite of all that, *he*

was an *unbeliever*. Christ could do *nothing* for him.

This is to say, that, after having done all that you have done to acquire victory over your sins, you still find yourself in Romans seven, *then you are an unbeliever, too*. If you are an unbeliever, then you need to understand the way of faith, the faith which *works* by love and *purifies* the soul.

Just how did this man come to Jesus? The words of Christ to him reveal that to us. "Except you see signs and wonders, ye will not believe." In other words, the man came to Jesus with his request. He placed that request before Jesus. Then he waited to see if Christ could fulfil that request. If He could and did, then the man felt that he would in turn believe in Jesus Christ for himself.

This is not the way of saving faith, and never can be the way of saving faith. Yet, if each of us, with the greatest of candour, were to re-examine the way in which we have come to God in prayer we would find that we have come just as that nobleman did. We have come to the Lord and we have asked Him to bless us. Then we have gone away, waiting to see the blessing poured out before we are prepared to believe that we have the gift which has been promised. In fact, it would be safe to say that if the Lord did give us the blessing for which we have asked, we would be rather startled to see it come.

The great moment of truth had arrived for the nobleman as it must also arrive for us if we are to experience saving faith. When the Saviour speaks to us words of reproof, then the Spirit of God as the One Who convicts of sin, takes those words deep into the conscience to reveal to us the defects in the character. So it was that the words of Christ were sufficient under the Spirit's ministry to reveal to that man the kind of unbelief which plagued his heart. As he saw what the Saviour had to show him, he must have accepted the reproof. He must have grasped the power which he saw revealed in the life of Christ, his faith must have laid hold upon that power for the Saviour's response to the next prayer he prayed was so different from the first response.

The man now besought Jesus with these words, "Sir, come down ere my child die."

There is a difference in this prayer. It may not be possible to discern the difference in the wording of the prayer itself, but we know from the divine response to it that there is a difference. The first brought only a sad rebuke, the second brings deliverance. What is the difference? The difference is that the man now is a believer. We know this because the Scriptures say so. "And the man *believed* the word that Jesus had spoken unto him, and he went his way." Verse 50.

THE NOBLEMAN

Knew his need;
He came;
He asked;

The Fulfilment

Then he waited to *see*

Then he would believe.

THIS WAY BROUGHT HIM NO DESIRABLE RESULTS.
LIKE HIM WE TOO MUST LEARN THE RIGHT WAY
BEFORE WE CAN RECEIVE THE LIVING VICTORY OF FAITH.

WE MUST:

Know the promises;
Believe the promises;
Come;
Ask;
Receive by faith;
Thank God we *have* received;

The Realization
will come
when we need
it most.

Then go our way *possessing* the gift *by faith*
though not yet *by sight*.

THIS IS THE WAY OF LIVING FAITH
THIS IS THE WAY OF THE DIVINE SCIENCE OF PRAYER
THIS DOES BRING POSITIVE RESULTS

Cana was not a great distance from Capernaum. It would be no more than twenty-five kilometres. Christ spoke the words to the father at the seventh hour, which is about one hour after midday, so that the father could easily have walked home that very afternoon. He did not do this. But he would have done so if he had needed to see *with his own eyes* that the boy was indeed healed.

He *knew* the boy was well. When he arrived home the next day, the servants told him only that which faith had told him the day before. No doubt they were surprised at the absence of any surprise in his response to their announcement.

Compare now the changed approach of the man to Christ. It is the comparison of the believer with the unbeliever. In the second instance, he catches a glimpse of the power which is resident in Jesus as the Son of God. His faith lays hold upon that power seeing in it the complete answer to his need. Then he asks for the gift, grasps it by faith, knows it is *already* his, and

then goes his way *knowing* that blessing, *which he already possesses*, will be realized when he needs it most.

In this is revealed for us the formula for the successful way of faith.

Firstly, we must have an accurate knowledge of the problem which we face. How often in the past have you come to God pleading forgiveness for what you have done, without acknowledging the real problem and asking for the removal of that law of sin from within your members? There has been a serious deficiency in the understanding of what we are really dealing with in the sin problem, a deficiency which must be made up before we can pray intelligently and successfully.

Secondly, we must know the promises of God until they are not just mere words in the Bible, but are the very power of God to us. To do this they must be read and studied until they are absorbed into our very thinking to the point where they become a part of us.

Yet how often have I stood before a group of professed Christians and asked them to repeat for me the great Bible promises of personal victory over sin, to find that the folk were unable to do so. For those who wish to have and to maintain a personal victory over the sin problem, these promises must be a living part of the individual himself. They must be right there, ready to spring from the lips in response to any attack by the enemy or any suggestion to doubt the power of God to save from sin.

We would not attempt to give anything like a comprehensive list of all the great promises in the Bible because they are as numerous as they are powerfully effective to save from the law of sin and death. Each person should search them out for himself. Here are a few samples for those who wish to make a start in collecting these capsules of power.

"Sin shall not have dominion over you." Romans 6:14. Read these words until you realize that they are the personal promise of God to you that sin shall not have dominion or mastery over *you*.

"There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Corinthians 10:13. As a parent will never permit his child to face dangers too great for its tender years, so the Lord will never permit a temptation to come to you which is too strong for you to bear. For *every* temptation which does come to you, He has provided the way of deliverance so that there is no excuse of any

kind for sin. We "can do all things through Christ which strengtheneth" us. Philippians 4:13.

So we might go on and on, but it is better that each person search out the promises for himself. Here are the references for a few more. Matthew 1:21; John 8:36; 1 Corinthians 15:34, 57; 2 Corinthians 2:14; Galatians 3:14-21; Philippians 1:6; 1 Thessalonians 4:3; 5:23, 24; 1 Peter 1:5; 2 Peter 1:4; and Jude 24. In the Old Testament, Psalms 23 and 46 are particularly good promises of power for deliverance. Absorb also the might in Ezekiel 11: 19, 20; 36:26.

The great objective in the knowing of the promises is to build faith which will work to the purifying of the soul. The more that they are read and studied and made your very own, the more they will build up faith in the experience until there comes a point of outreach whereby you will find yourself laying hold upon the power and experiencing the deliverance which that power alone can bring. Faith is not something which we have naturally. It is not something which we can generate in ourselves. This is impossible. "Faith cometh by hearing, and hearing by the Word of God." Romans 10:17.

When the point of time is reached that living faith really lays hold on and believes the promises of God, then it is time to take the third step. This is to come to Christ and ask for the blessing. Do not pray the old prayer which has failed to bring success for so long. In the past the pattern of prayer has been, "Lord, I have sinned. Please forgive me for that sin and help me not to ever do it again."

This approach has not brought you victory in the past and it will not in the future, either. There has to be a change just as the nobleman had to change his approach to Christ. Instead, you must now pray after these lines. "Lord, I have come to the place where I see that the real problem is to be found in this evil nature which is in me. It is the "power of sin", the "law of sin and death", the "body of death", the "carnal mind" and the "stony heart". While that is there, I am an evil tree and can only bear evil fruit for my body is under the control of that power. Lord, you have promised to take away the stony heart and give me a new heart altogether. I absolutely believe that you will do this, and accordingly I give you this old heart. Take it from me. I do not want it. Then into its place put a new heart altogether. Make me to be a partaker of your own divine nature. By faith and, therefore, in fact, I receive this blessedness and I thank you for it. In Jesus' saving name, Amen."

If living faith has become your possession, then you will not at this time wait to see the blessing before you know that you



MAN HAS MADE TREMENDOUS CONQUESTS OVER HIS ENVIRONMENT, BUT THE REAL VICTORY WHICH HE MOST NEEDS TO LEARN, IS THE CONQUEST OVER HIMSELF.

have it. You will know right there and then that you have been delivered, that sin has no more dominion over you and that you have become a true child of God at last. Resist at all costs the tendency of the human nature to want to wait to see the results before you believe. Do not wait *to feel* that you have been transformed. Believe it *because the Word of God says so* and you will find very soon that it is so.

The nobleman did not wait to see his son alive and well before he believed that he was completely healed. He did not need to see it for he had the Word of God through Christ that it was so *and that was enough*. Faith rests on the Word of God not upon sight and feeling, which can change so easily from day to day. Therefore, to understand where you stand in the relation to God, look to the Word of God and let it and not feeling be your answer.

MY WITNESS

The apostle John states, "That which we have seen and heard declare we unto you, that you also may have fellowship with us." 1 John 1:3. Those who can help their fellow men the best are those who can witness from their own personal experience. They can tell what they know, not a mere theory of what could be. Accordingly, I wish to tell how this worked in my life as an assurance to others that this is a tried and proven path to success. There are many others around the world who have since heard the same presentation and they can tell the same success stories for this message.

Back in 1953, I joined the staff of a missionary college as a teacher. In the following year I was elected a church elder. I loved the church, I became actively absorbed in its activities. I understood and loved the doctrines and preached the message with earnestness and enthusiasm. I believed that I was as sure of salvation as anyone could be and rested day by day in the hope of eternal life.

I enjoyed a good reputation and lived a "good" life, but inwardly I had problems over which I could not gain the victory. I was a teacher of woodwork and it seemed that boys who could not do well in the theoretical subjects were assigned to this class. Some of these boys developed a strong resistance to learning until the classroom became the scene of daily battles between my efforts to teach them and theirs to resist learning.

I found my patience to be tried beyond its limits so that my fury was generated against them. There were times when I could cheerfully have banged their heads against the wall. But there was a constraining influence which kept me from doing that. I had a good reputation to preserve. I did not want the censure of the principal or the board, so I suppressed my rage and kept it under so that it hardly showed on the outside.

If you take a steam boiler and light a vigorous fire beneath it, with the outlets all sealed off, it is true that it will hold for a time. But the pressure will mount and mount. Should the fire be put out for a time the pressure will drop without there being the outburst of an explosion, but as the fire is again heated and

maintained the time will come when the boiler will blow. The longer it holds against the mounting pressure, the greater the explosion in the end.

So it was with me. As the pressure of temptation upon me during the week heated my anger day by day, I shut off all the outlets so that the wrath within could not escape. But it was there, nonetheless, so that the time had to come when it would explode. The longer I held out, the worse was the outburst when it finally came. Usually it came during the weekend when I was home. Then my undeserving wife and children were the recipients of the wrath the others had generated.

When all the pressure was spent, I would then feel guilty and remorseful. I would go to the Lord and beg His forgiveness and promise ever so earnestly that I would never do it again. With firm, courageous determination I would return to the classroom, to find the whole procedure repeated. Again, the attitude of the boys would stir my wrath. Again, I would close off all the outlets. Again, there would be the build-up and the explosion. Again, there would be the repentance and the plea for forgiveness. Then again there would be another failure.

I was trying and failing, sinning and repenting, sinning and repenting over and over again. It was a Romans seven experience without a doubt. I could not understand myself and the book of Romans seemed the hardest book in the Bible to understand. I searched for the answers. I listened to other preachers to see what they could say about the matter, but everywhere it was apparent that even the most leading men in the church were experiencing the same frustration as I myself was.

So I settled down to a protective philosophy which rationalized my experience into an experience of the saved. I reasoned that I was earnest and sincere, that I was doing the very best I could and that in the great judgment day the Saviour would say, "This man did his best even though he did live a sinful life upon the earth. So we will forgive him and give him a place in the kingdom."

Then came the day when I met a young man who was really filled with the glow of a new experience in deliverance. There was nothing he desired to speak of more than this. At first his conversation with me seemed like a foreign language for he was talking of an experience and of a life of which I knew nothing.

Then quite suddenly he addressed himself to me in a most direct way. "Do you know what it means to have the victory over every known sin, every day?" he asked.

I laughed back at him at that. "Why," I said to him

incredulously, "I have sought for ten solid years for that kind of experience. There is no one who has prayed more earnestly or tried harder than I have to obtain it. I have yet to meet another person who has it. Look, I try my best every day. At the end of the day I plead forgiveness for my sins. I believe that God pardons me, and in the resurrection day God will accept my best as the best possible and I believe I will be saved."

I shall never forget his response. It was not in word but in look. The expression on his face clearly said, "Brother you need help and you need it badly and quickly." That unspoken message made a profound impression on me so that when he asked if he could come and give me a Bible study on the subject I was quick to arrange it.

I suppose that I have never been given a stranger study than that one. He would read to me a Scripture text. Then he would make an effort to comment on it and give an explanation to it, but he seemed to be lost for words and would then turn to the next text to save himself. Thus the study progressed so that it amounted to nothing more than the reading of one Bible text after another. I faithfully copied them all down on a piece of paper.

At the end I argued the arguments of unbelief and then I watched him leave. I am sure that he went as a discouraged man fully persuaded that I was a poor subject upon whom to work with his message of deliverance.

Several days went by during which the power of those Scriptures worked on my mind. There was nothing definite or well defined. It reminded me of the blind man who began to see. "And he looked up, and said, I see men as trees, walking." Mark 8:24.

Four days passed. It was a Wednesday afternoon. I came home for a short while during a work break and sat down with the list of Scriptures. One by one I began to read them again. "Sin shall not have dominion over you;" "But thanks be to God, Which giveth us the victory through our Lord Jesus Christ;" "Now unto Him who is able to keep you from falling."

As I read each text I did so very thoughtfully and slowly letting the meaning sink into my mind. I know that the Holy Spirit was there to illuminate the Word of Truth. So I progressed down one-third of the texts on the list when there came over me a tremendous conviction. Up until that point I had believed that I could not live without sin. Suddenly the fearful implications of this belief came home to my mind with striking force. I saw that if I believed that I would sin every day, then this was to believe that Satan was stronger than Christ and that sin was stronger

than righteousness. The moment I understood this fact, I saw that my life had not been a witness to the power of God but to the power of Satan. What made that witness so much the more telling for Satan was the fact that I held the position and maintained the profession I did.

Now the Spirit of God was really able to work. Suddenly, I saw all in which I had ever trusted as an evidence that I was a child of God swept away from me—my knowledge, my zeal, my position, my love for the truth as I had understood it. All this now meant nothing so far as assurance was concerned. I saw myself as God saw me—hopeless, lost, eternally condemned. There rolled over me the blackness of a terrible despair, the darkness of the awful realization that I would not come up in the resurrection of the just. I have never known a blacker or more terrible moment in my whole life and can understand just how the wicked will feel when they stand around the city of God and know that they are eternally lost.

Somehow, and I do not know how, the Lord gave me the naked honesty to admit that this was all too true. I did not back off and argue that I was a church elder, a college teacher, a man well versed in the Scriptures, a preacher, a man of good reputation and of earnest sacrificing zeal for the cause of truth. I thank the Lord for this and plead with each reader that when your awful moment of truth comes, that you face it and accept it as it is, for, if you stifle the convictions which the Holy Spirit has brought to you, you will close the door against any further work of grace being done for you. That would be eternally disastrous.

The Lord never wounds but to heal. In that self-same moment that I saw myself as the hopelessly-lost sinner and accepted the truth of it, the Lord opened before my eyes the promises as I had never seen them before. They were as if they had been written for me personally. Living faith sprang up in my heart as I possessed the power in the living Word. I dropped by the chair and prayed the new prayer for the first time in my life. "Lord, I see now that the trouble is not what *I have done*, but it is *what I am*. This evil life *in me* is the *source* of the problem. Like a disease, it is the master of my body so that I cannot do the things which I want to do and know I should do. Here is this old life; take it away and give me Your new life in place of the old. Lord, I thank You for it in Jesus' saving name, Amen."

I arose from my knees. Throughout my entire being was a consciousness that I had been born again. It was not a feeling. I did not *feel* any different. It was a *conviction*. It was the witness of faith based upon the word of God. It was the same consciousness which led the nobleman to take a very leisurely

return trip home for he knew his son was healed. There was no need to hurry home to see. He knew it already. So I knew it, too, and I knew it then. The visual seeing would come later as it did for the nobleman.

In those days we owned a temperamental Model A Ford. My wife drove it to the city quite often, but she did not always make it back again. There would be times when I would get a phone call from her to the effect that she was in trouble. To leave my work and help her was most inconvenient at times, and before the days of my deliverance, I would get very annoyed about it. In angry and impatient words I would tell her so, too. Through all of these problems, our marriage was headed for destruction. I would feel very badly about my behaviour after it was all over and I would confess it and determine that it would not happen again. I recall the day when the call came again and I reminded myself that I had determined to behave patiently and sweetly. All went well for a few minutes. Then the spanner slipped. I skinned my knuckles. Anger rose and soon there followed the torrent of words. A sad feeling of "What's the use" came over me. I drove home, silent and defeated and unable to understand myself.

When the day of deliverance came, I did not feel any differently inside myself. There were no particular pressures upon me just then. The boiler fire was out, it being vacation time and I just lived happily from day to day. Then there came a Friday afternoon when once again my wife had taken the car out and there came the call of distress from the township some four kilometres distant.

Without giving a second thought as to how I should behave, I got to her as quickly as possible, worked on the car, and when unable to start it, sent her home ahead with a neighbour who happened by. I finally had to have the car towed back. Then I went home to supper. After that we attended an evening service in the chapel, after which we came home to rest for the night.

I was almost asleep. My wife had been lying very quietly beside me as if in thought. I paid little attention to it until suddenly she said to me. "What has happened to you?"

I did not have the least notion as to what she was referring and asked for an explanation.

In reply, she said, "Something has happened to you and I want to know what it is."

Again I told her that I did not know what she was talking about and requested an explanation.

"This afternoon I waited at the car all braced for the usual angry accusations when you arrived. But instead, you simply did what you could and then sent me home. I was glad to get away,

but I told myself that when you got home I would catch it then. But when you arrived, you still said nothing. So I thought, when supper is over then it will come, but again you went on your peaceful, undisturbed way. I finally concluded that you had it well bottled up this time, but when you came home wearily at the end of the meeting and we got to bed, then at last it would come. But it has not, even now. *Something has happened to you and I want to know what it is.*"

It was then that the visible evidence was before me of the great change which had taken place within. I suddenly realized that during the whole performance I had acted out the person *I now was*, just as previously I had acted out the person *I then had been*. Whereas before that, my natural reaction was one of impatience and anger, now it was one of peace and patience. The wonder of it all so overwhelmed me that I found myself unable to answer, while in my heart there arose the testimony of my soul, "This is the *Lord's* doing; it is *marvellous* in our eyes." Psalms 118:23.

Dear Reader, when you come to that place where you know within yourself this marvellous inner transformation and see the outworking of it in an altogether new and different reaction to the pressures of life, then you will know and understand how I felt at that moment. It was wonderful and blessed, to say the very least indeed.

Many years have passed since then. I am glad they have, for those have been years in which the power of this truth has been tested in the battlegrounds of life. I regret that I cannot testify never to have sinned in that time, but I can rejoice to witness to the precious fact that the message still works exactly as it did back there. When I have sinned it has always been my fault. I have lacked faith, have been careless in maintaining my connection with the power of God, or such like. It has never been the fault of the truth of God.

But life has been so different since those days of defeat. Then, it was a continual repeating of the same struggles against the same sins without ever getting out of the circle of sinning and confessing over the same problem year after year. Now those things have been left behind while the work of victory has moved into new areas as more and more light comes through. The book of Romans is no longer a mystery. It is a delight to read it now for I can understand what Paul is saying.

NOT FROM BONDAGE TO BONDAGE

At this point, an explanation must be given to counter a wrong impression which too many have gained from the truths presented in this paper so far. How often people have said to me as I have read to them the truth of God that the old nature has to be removed and a new nature take its place, "This means then that you can never sin anymore. This means that you should go straight to heaven."

It does not mean any such thing, because we do not pass from bondage to bondage, but from bondage to freedom. While the person under the control of the evil nature is not free to do the works of righteousness, the Christian is free to sin if he wishes. A brief study of the differences between the two masters will make this very clear.

In the situation as it is in Romans seven, the individual has within him the carnal mind, which is a despotic slave master whose power far outweighs that of the will of the individual. This master rules over the will to serve all the desires of the sinful flesh and to use that flesh as an instrument of unrighteousness. Study carefully the diagram below to see the truth of this.

THE MAN OF ROMANS SEVEN	Has The Carnal Mind A Cruel Despotic Master Who Rules	The WILL	To Serve The Weak, Fallen, Sinful, Flesh
THE MAN OF ROMANS EIGHT	Has The Divine Mind A Power Which <i>Serves</i> Not Rules	The WILL	To Subdue The Same Weak, Fallen, Sinful Flesh

The man of Romans eight does not have the carnal mind. He has the divine mind, even the mind of Christ. He has been created anew and has a new master in the place of the old one. There is a very vital difference between the natures of these two masters. The carnal mind is a despotic master who rules by force. But God does not rule by force. He rules by love. God never compels the individual to serve Him. He calls, He invites, He offers, but He *never uses force*. Therefore, unless the person makes a personal and definite choice to serve God, he never will. How different this is from Satan's way of rulership. Once he has you under his power, then you will serve him whether you care to or not.

When Jesus came to this earth, He said, "Even as the Son of man came not to be ministered unto, *but to minister*, and to give His life a ransom for many." Matthew 20:28. This is the great principle in the life of Christ and of His Father. Therefore, the divine mind is a servant who serves the will to subdue and control the fallen, sinful, human nature of the person.

This is not to say that the newly-born-again Christian can use the divine mind as a servant, for this is not so. Rather, that wonderful power is there to serve the will whenever that will is set to obey the call of God to obey His righteous commandments.

IN PRACTICAL TERMS

To make the situation fully clear we have but to trace the workings of all this firstly in the case of the man in Romans seven and then of the man in Romans eight. To the man in Romans seven comes the temptations of the devil which appeal to the desires or weaknesses of the flesh. In his mind, the man knows that this is wrong. He makes a very definite decision not to do the wrong thing and sends to the body instrument the instructions as to how to act in this case.

But the carnal mind is the real master of the man. This power in him now dominates the scene to make quite ineffective the will of the man so that the desires of the flesh are not kept under control but break out into open sin. Thus it is clear that in this situation the carnal mind is the centre of control.

In the case of the man in Romans eight, the situation is different. Once again the same temptations come to the same flesh. Once again the mind is called upon to make a decision as to what it will see done, for every temptation is a point of choice. Should the mind at this time decide very definitely that there will be no yielding to the temptation, then, provided that that

decision is made in the absolute faith that the power of God in him, *and* the power of God from above, will combine to make that decision effective, then those mighty powers will arise to serve the will to make it positively victorious. The flesh will be kept under perfect control and the evils of sin will not appear.

It cannot be overemphasized that it is *faith* which gives the victory. The centre of control has been moved from the carnal mind to the will, but that will can only be effective if it exerts its strength in the faith that the Lord will make the decision effective. This faith involves the confidence of knowing the power and the certainty of God to do it. Anyone who, having been born again, thinks that he is himself strong enough now to resist the power of sin, will fall under temptation very surely. "The just shall live *by faith*." Romans 1:16.

MAINTENANCE

Therefore, it must follow that there is very real need to maintain the living experience which has been obtained. "The just shall live *by faith*," Romans 1:16, but faith can die away and be lost. Therefore, it needs to be not only maintained, but developed and strengthened. Faith is a living thing and unless living things are continually growing they will die.

So it is that *daily* there must be a feeding upon the Word of God. The entering into of this experience of deliverance from the old master is called "the new birth" in the Word of God. It is for this reason that a new Christian is called "a new-born babe". A newly-born baby has only just begun the long journey of life and he needs nourishment at once so that he can develop in every way to the full maturity of manhood or womanhood. So it is that he desires to have milk for his nourishment. So, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:2.

The need for the new Christian and for the older ones, too, to study the Word of God daily cannot be overemphasized. Therein is strength. Without this daily spiritual nourishment the faith will grow weaker and weaker so that when the powerful temptations of the enemy come you will *surely* fall. You will fall even though you have the mighty power of God within you.

You may ask as to how this could possibly be when it is recognized that the power of God is the greatest power in existence and is certainly much greater than the power of sin. If that power is within us, then how could sin have the mastery over us?

To show in the clearest of terms how it is that the presence

of the power of God in the life is not the automatic guarantee that we will never sin again, the following illustration is before us.

A mighty army, such as that commanded by Caesar or Alexander the Great, goes forth to battle. The armies which they commanded were in their time the mightiest armies on the earth and no enemy could put up a force to match or challenge them. In considering either one of those armies, it is to be seen that there are two divisions of it—the general who commanded the army, and the collective power of the army which was composed of foot soldiers with their weapons, and the cavalry with their chariots, horsemen and weapons. The general himself has no power alone or in himself which can begin to match the smallest enemy force that may come against him. His power is the power of the army, and only as that is devoted to his service can he expect to march on his victorious way. In like manner the army must have the skill and direction of the general if it is to operate effectively and efficiently. The general is the will of the army and everything depends on the right action of that will if victory is to be assured.

Let it be supposed that a mighty army had marched on and on and had known nothing but victory all the way. Now there remained before it one more great battle to fight before the conquest of the whole area had been achieved. An enemy of relatively small size was holding out in the foothills and a confrontation was necessary to assure the full control of the country.

But the general and his aides had become very much over-confident of their skills and abilities and powers, and so decided that before going into battle they would have a great celebration involving feasting and drinking the whole night through. So the general and his chief aides, sub-commanders and officers left the army to its encampment and devoted the night hours to their festivities with the result that by the morning they were all so totally intoxicated as to be virtually unconscious.

Let it be supposed that at this moment the enemy chose to make a sudden and unexpected attack upon the army. Suddenly aroused by the guards, the army faces the enemy, but they need the commands of the general to effectively organize and deploy their forces for the enemy is cunning and fierce. But at this point of time in the condition in which the general is to be found, he is unable to make a single decision, and therefore cannot give a single order to the waiting forces under his command.

Suddenly the army finds itself without a commander,

without a will, without a directing intelligence. It is the mightiest and most powerful army on the earth facing an enemy considerably smaller and weaker than itself, and should therefore have a quick and signal victory, but under these circumstances who will gain the victory? The answer is that the smaller and weaker enemy will be the victor in the field.

The counterparts to the illustration above are as follows: The mighty power of the army is the symbol of the presence of the power of God in the life. This power is the mightiest power in existence and there is nothing which can stand against it. The commander in the Romans eight experience is the intelligent and educated will. The enemy is the flesh, unholy and sinful, through which the devil works to effect the overthrow and destruction of the whole man.

Now, while the earthly army may be able to do something without the will and direction of its commander, the power of God in us cannot do anything for us without the right action of the will. Therefore, if, in the hour of temptation, we fail to make the right decisions and resolutely say "No!" to the enemy, then the power of God can do nothing for us and we shall be the victims of the power of the devil through our fallen flesh.

This is something which is far too little understood with the result that all too many find themselves falling under the power of the enemy when their lives should be a continual song of victory over sin. Special study must be given to the role of the will on the one hand, and the sinfulness and deceitfulness of the fallen flesh on the other hand. We need, as did the holy apostles, to confess the sinfulness of this nature and to put no trust in the flesh whatsoever.

Such a defeat is certain when faith has grown dim, but it need never be. Faith can be kept alive and it must be kept alive.

Remember that, when the new life is given, it is perfect, just as a baby is perfect when it is born. For the baby to grow in that perfection, he must be fed and cared for. The Lord provides the food, but we are the ones who have to feed it to the baby. God does not automatically nourish the child from day to day. That is the task of the human parent. So, too, God provides all the food necessary in the Bible with which to nourish the spiritual babe, but it is our responsibility to feed it. God will not do it for us. A closed Bible is like a sealed pantry. It does no one any good.

WATCH

Jesus said, "*Watch* and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matthew 26:41.

Entering into the Christian life is enlistment in the army of the Lord. The journey henceforth is a battle and a march every day. We are not on a picnic. We are at war. Our enemy is ever in the field seeking and searching for the weak spots so that he can overthrow us to destruction. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

No army ever enters into a war without setting watches to see that the enemy does not come upon them unexpectedly. So it is that the Christian must set his watches every day. The Bible clearly reveals all the tactics of the evil one, so that we can know where and how to watch for him and meet him with the Word of God before he can gain an advantage.

THE BATTLE IS THE LORD'S

It is most important that no attempt be made to fight the devil ourselves. The great controversy is between Christ and Satan. Do not attempt to fight Christ's battles for Him. When, then, the devil comes to you, hand him over to the Saviour and let Him deal with Satan. As surely as you do this the devil will flee from you for he knows that Christ has already defeated him.

No doubt there are those who may smile at this illustration, but I have found that it has been most helpful to some people.

You are on a safari in the jungles of the Congo. The day comes when you must traverse a particularly dense and dangerous area. You are unfamiliar with the country and with the kinds of animals which are to be found in this area. But a guide offers you his services. This man has been over this way successfully many times. He knows the country and how to deal with the savage animals. He comes armed with all the weaponry needed for the battles which may have to be fought.

After a time you come face to face with a great and terrible gorilla who rushes to the attack as soon as he sees you. Now suppose that you engage the beast single handed with your bare hands. You would certainly show great courage. But you have not forgotten the guide you have commissioned, so, as you hurl yourself against the great giant, you call to the guide, "Quick, help me to fight this gorilla."

But what will the guide say in desperate anxiety? He will cry out, "Get back out of there! I cannot use my weapons on this monster unless you are out of the way!"

Thus, you would frustrate the work of the guide *and make certain your own defeat*. So, likewise, we must leave to Christ the work which is His to do. When the enemy comes, do not try

to fight him, for "the battle is the Lord's." 1 Samuel 17:47. "The battle is not yours, but God's." 2 Chronicles 20:15.

We are not as strong as Satan, but Christ is stronger. We cannot hold an argument with the devil. Only God can do that. Therefore, remember always to simply resist the devil with the power of the Word and not with your own power. When he comes to you, tell him simply and flatly that he is mistaken. The person who used to respond to those temptations is no longer in residence within you. Things have changed and the new life in you does not do those things anymore. As soon as the devil hears the voice of faith declaring these things, he flees, and the temptation dies away into nothing.

IN CONCLUSION

Those who apply the principles and follow the procedures outlined herein, will be delivered from sin's domination and initiated into the body of Christ.

The process of education then follows, whereby the soul is delivered from the wrong ideas and theories learned in the school of Satan. The completion of one work is the beginning of another. Once implanted, the good seed must grow to full maturity. Day by day there will be steady growth if the believer feeds diligently on the living Word.

Satan will busily seek to divert the born again soul away from Christ, and sadly, at times he may just succeed. However, this does not break the marriage with Christ. Speedy repentance, forgiveness, and cleansing will renew the fellowship with God and, valuable lessons learned, the soul will be more secure in the future.

This study is not the last word on the plan of salvation. It describes only the initial entry into the family of Christ. A few guidelines have been offered on maintaining the experience, but the work of reformation has not been described in depth and detail. A companion work, *Revival and Reformation*, covers this aspect more adequately and is available from Destiny Press.

God's way for every one of His children is victory and peace, not defeat and misery. Let each shake off the shackles of sin and live as God designs we shall.